# Anno Regni CAROLI II. REGIS

*Angliæ, Scotiæ, Franciæ, & Hiberniæ,*
DECIMO QUARTO.

At the *Parliament* begun at *Weſtminſter* the Eighth day of *May*, *Anno Dom.* 1661. In the Thirteenth Year of the Reign of our moſt Gracious Soveraign Lord CHARLES, By the Grace of God, of *England*, *Scotland*, *France*, and *Ireland*, King, Defender of the Faith, *&c.*

And there continued till the Nineteenth of *May*, in the 14th Year of His Majeſties ſaid Reign. And thence Prorogued to the 18th of *February* then next following.

*LONDON:*
Printed by *John Bill* and *Chriſtopher Barker*, Printers to the KING'S moſt Excellent Majeſty. 1662.

*CUM PRIVILEGIO.*

Anno XIV.

# Caroli II. Regis.

## An Act for the Uniformity of Publique Prayers, and administration of Sacraments, and other Rites and Ceremonies: And for establishing the Form of Making, Ordaining, and Consecrating Bishops, Priests, and Deacons in the Church of *England*.

Whereas in the first year of the late Queen Elizabeth, there was one Uniform Order of Common Service, and Prayer, and of the Administration of Sacraments, Rites and Ceremonies in the Church of England (agreeable to the Word of God, and usage of the Primitive Church) compiled by the Reverend Bishops, and Clergy, set forth in one Book, Entituled, The Book of Common Prayer,

and Administration of Sacraments, and other Rites and Ceremonies in the Church of *England*, and enjoyned to be used by Act of Parliament, holden in the said First year of the said late Queen, Entituled, An Act for the Uniformity of Common Prayer, and Service in the Church, and Administration of the Sacraments, very comfortable to all good people desirous to live in Christian conversation, and most profitable to the Estate of this Realm, upon the which the Mercy, Favour, and Blessing of Almighty God is in no wise so readily and plentifully poured, as by Common Prayers, due using of the Sacraments, and often Preaching of the Gospel, with Devotion of the Hearers: And yet this notwithstanding, a great number of people in divers parts of this Realm, following their own sensuality, and living without knowledge, and due fear of God, do Wilfully & Schismatically abstain, and refuse to come to their Parish-Churches, and other Publique places where Common Prayer, Administration of the Sacraments, and Preaching of the Word of God is used upon the Sundays, and other days Ordained and Appointed to be kept and observed as Holy days. And whereas by the great and scandalous neglect of Ministers in using the said Order, or Liturgy so set forth, and enjoyned, as aforesaid, great mischiefs and inconveniences, during the times of the late unhappy troubles, have arisen and grown; and many people have been led into Factions and Schisms, to the great decay and scandal of the Reformed Religion

Religon of the Church of England, and to the hazard of many ſouls. For prevention whereof in time to come, for ſetling the peace of the Church, and for allaying the preſent diſtempers which the indiſpoſition of the time hath contracted; The Kings Majeſty (according to His Declaration of the Five and twentieth of October, One thouſand ſix hundred and ſixty) granted His Commiſſion under the great Seal of England, to ſeveral Biſhops, and other Divines, to re-view the Book of Common Prayer, and to prepare ſuch Alterations and Additions, as they thought fit to offer; And afterwards the Convocations of both the Provinces of Canterbury and York, being by His Majeſty called, and aſſembled (and now ſitting) His Majeſty hath been pleaſed to Authorize and require the Preſidents of the ſaid Convocations, and other the Biſhops and Clergy of the ſame, to re-view the ſaid Book of Common Prayer, and the Book of the Form and manner of the Making and Conſecrating of Biſhops, Prieſts and Deacons; And that after mature conſideration, they ſhould make ſuch Additions and Alterations in the ſaid Books reſpectively, as to them ſhould ſeem meet and convenient; And ſhould exhibit and preſent the ſame to His Majeſty in writing, for his further allowance, or confirmation; ſince which time, upon full and mature deliberation, they the ſaid Preſidents, Biſhops, and Clergy of both Provinces, have accordingly re-viewed the ſaid Books, and have made ſome Alterations which

they think fit to be inſerted to the ſame; and ſome Additional Prayers to the ſaid Book of Common Prayer, to be uſed upon proper and emergent occaſions; And have exhibited and preſented the ſame unto His Majeſty in writing, in one Book, Entituled, The Book of Common Prayer, and Adminiſtration of the Sacraments, and other Rites and Ceremonies of the Church, according to the uſe of the Church of *England*, together with the Pſalter, or Pſalms of David, Pointed as they are to be ſung or ſaid in Churches; and the Form and Manner of Making, Ordaining, and Conſecrating of Biſhops, Prieſts, and Deacons: All which His Majeſty having duely conſidered, hath fully approved and allowed the ſame; and recommended to this preſent Parliament, that the ſaid Books of Common Prayer, and of the Form of Ordination and Conſecration of Biſhops, Prieſts, and Deacons, with the Alterations and Additions which have been ſo made and preſented to his Majeſty by the ſaid Convocations, be the Book which ſhall be appointed to be uſed by all that Officiate in all Cathedral and Collegiate Churches and Chappels, and in all Chappels of Colledges and Halls in both the Univerſities, and the Colledges of Eaton and Wincheſter, and in all Pariſh-Churches and Chappels within the Kingdom of England, Dominion of Wales, and Town of Berwick upon Tweed, and by all that Make, or Conſecrate Biſhops, Prieſts or Deacons, in any of the ſaid places, under ſuch Sanctions and Penalties as the Houſes of Parliament ſhall think fit.

Now

Now in regard that nothing conduceth more to the setling of the Peace of this Nation (which is desired of all good men) nor to the honour of our Religion, and the propagation thereof, then an Universal agreement in the Publique Worship of Almighty God; and to the intent that every person within this Realm, may certainly know the rule to which he is to conform in Publique Worship, and Administration of Sacraments, and other Rites and Ceremonies of the Church of England, and the manner how, and by whom Bishops, Priests and Deacons are, and ought to be Made, Ordained and Consecrated, Be it Enacted by the Kings most Excellent Majesty, by the advice, and with the consent of the Lords Spiritual and Temporal, and of the Commons in this present Parliament assembled, and by the Authority of the same, That all and singular Ministers, in any Cathedral, Collegiate, or Parish-Church or Chappel, or other place of Publique Worship within this Realm of England, Dominion of Wales, and Town of Berwick upon Tweed, shall be bound to say and use the Morning Prayer, Evening Prayer, Celebration and Administration of both the Sacraments, and all other the Publique, and Common Prayer, in such order and form as is mentioned in the said Book, annexed and joyned to this present Act, and Entituled, The Book of Common Prayer, and Administration

of

of the Sacraments, and other Rites and Ceremonies of the Church, according to the uſe of the Church of *England*; together with the Pſalter or Pſalms of *David*, Pointed as they are to be ſung or ſaid in Churches; and the form or manner of Making, Ordaining, and Conſecrating of Biſhops, Prieſts and Deacons: And that the Morning and Evening Prayers therein contained, ſhall, upon every Lords day, and upon all other days and occaſions, and at the times therein appointed, be openly and ſolemnly read by all and every Miniſter or Curate, in every Church, Chappel, or other place of Publique Worſhip within this Realm of England, and places aforeſaid.

And to the end that Uniformity in the Publique Worſhip of God (which is ſo much deſired) may be ſpeedily effected, Be it further Enacted by the Authority aforeſaid, That every Parſon, Vicar, or other Miniſter whatſoever, who now hath, and enjoyeth any Eccleſiaſtical Benefice, or Promotion, within this Realm of England, or places aforeſaid, ſhall in the Church, Chappel, or place of Publique Worſhip belonging to his ſaid Benefice or Promotion, upon ſome Lords day before the Feaſt of Saint Bartholomew, which ſhall bee in the year of our Lord God, One thouſand ſix hundred ſixty and two, openly, publiquely, and ſolemnly read the Morning and Evening Prayer appointed to be read by, and according to the ſaid Book of Common

Prayer

prayer at the times thereby appointed, and after such reading thereof shall openly and publickly before the Congregation there assembled, declare his unfeigned assent, and consent, to the use of all things in the said Book contained and prescribed, In these words, and no other,

I *A. B.* Do here declare my unfeigned assent, and consent to all, and every thing contained, and prescribed in, and by the Book intituled, *The Book of Common Prayer and Administration of the Sacraments, and other Rites, and Ceremonies of the Church*, according to the use of the Church of *England*, together with the Psalter, or Psalms of *David*, Pointed as they are to be sung, or said in Churches; and the form, or manner of making, ordaining, and consecrating of Bishops, Priests, and Deacons.

And that all and every such person, who shall (without some lawful Impediment to be allowed and approved of by the Ordinary of the place) neglect or refuse to do the same within the time aforesaid, (or in case of such Impediment) within one Month after such Impediment removed, shall (ipso facto) be deprived of all his Spiritual Promotions; And that from thence-

forth it shall be lawful to, and for all Patrons, and Donors of all and singular the said Spiritual Promotions, or of any of them, according to their respective Rights, and Titles, to present, or collate to the same, as though the person, or persons, so offending or neglecting were dead.

And be it further Enacted by the Authority aforesaid, that every person who shall hereafter be presented, or collated, or put into any Ecclesiastical Benefice, or Promotion within this Realm of England and places aforesaid, shall in the Church, Chappel, or place of publick Worship, belonging to his said Benefice or Promotion, within two Months next after that he shall be in the actual possession of the said Ecclesiastical Benefice or Promotion, upon some Lords day openly, publickly, and solemnly, Read the Morning and Evening Prayers, appointed to be Read by, and according to the said Book of Common Prayer, at the times thereby appointed, and after such reading thereof, shall openly, and publickly, before the Congregation there assembled, declare his unfeigned assent, and consent to the use of all things therein contained and prescribed, according to the form before appointed. And that all and every such person, who shall (without some lawful Impediment to be allowed, and approved by the Ordinary of the place) neglect or refuse to do the same within the time aforesaid; (or in case of such Impediment, within one Month after such Impediment removed) shall (ipso facto)

be

be deprived of all his said Ecclesiastical Benefices and Promotions; And that from thenceforth, it shall and may be lawful to, and for all Patrons, and Donors of all and singular the said Ecclesiastical Benefices and Promotions, or any of them (according to their respective Rights and Titles) to present, or collate to the same, as though the person or persons so offending, or neglecting, were dead;

And be it further Enacted by the Authority aforesaid, That in all places where the proper Incumbent of any Parsonage, or Vicarage, or Benefice with Cure, doth reside on his Living, and keep a Curate, The Incumbent himself in person (not having some lawful Impediment, to be allowed by the Ordinary of the place) shall once (at the least) in every month openly, and publickly Read the Common prayers and Service, in, and by the said Book prescribed, and (if there be occasion) Administer each of the Sacraments, and other Rites of the Church, in the Parish Church, or Chappel, of, or belonging to the same Parsonage, Vicarage, or Benefice, in such order, manner, and form, as in, and by the said Book is appointed, upon pain to forfeit the sum of Five pounds to the use of the poor of the Parish for every offence, upon conviction by confession, or proof of two credible Witnesses upon Oath, before two Justices of the Peace of the County, City, or Town-Corporate where the offence shall be committed, (which Oath the said

Justices

Justices are hereby Impowred to Administer) and in default of payment Within ten days, to be levied by distress, and sale of the goods and Chattels of the Offender, by the Warrant of the said Justices by the Church-Wardens, or Over-seers of the Poor of the said Parish, rendring the surplusage to the party.

And be it further Enacted by the Authority aforesaid, That every Dean, Canon, and Prebendary of every Cathedral, or Collegiate Church, and all Masters, and other Heads, Fellows, Chaplains, and Tutors of, or in any Colledge, Hall, House of Learning, or Hospital, and every Publick Professor, and Reader in either of the Universities, and in every Colledge elsewhere, and every Parson, Vicar, Curate, Lecturer, and every other person in holy Orders, and every School-master keeping any publick, or private School, and every person Instructing, or Teaching any Youth in any House or private Family as a Tutor, or School-master, Who upon the First day of May, which shall be in the year of our Lord God, One thousand six hundred sixty two, or at any time thereafter shall be Incumbent, or have possession of any Deanry, Canonry, Prebend, Mastership, Headship, Fellowship, Professors place, or Readers place, Parsonage, Vicarage, or any other Ecclesiastical Dignity or Promotion, or of any Curates place, Lecture, or School; or shall instruct or teach any Youth as Tutor, or School-master, shall before the Feast-day

of

of St. Bartholomew, which shall be in the year of our Lord One thousand six hundred sixty two, or at or before his, or their respective admission to be Incumbent, or have possession aforesaid, subscribe the Declaration or Acknowledgment following, Scilicet.

I *A. B.* Do declare that it is not lawful upon any pretence whatsoever to take Arms against the King, and that I do abhor that Traiterous Position, of taking Arms by His Authority against His Person, or against those that are Commissionated by him; And that I will conform to the Liturgy of the Church of *England*, as it is now by Law established, And I do declare that I do hold there lies no Obligation upon me, or on any other person from the Oath, commonly called the *Solemne League and Covenant*, to endevour any change, or alteration of Government, either in Church, or State; And that the same was in it self an unlawful Oath, and Imposed upon the Subjects of this Realm against the known Laws, and Liberties of this Kingdome.

Which said Declaration and Acknowledgement shall be Subscribed by every of

the said Masters, and other Heads, Fellows, Chaplains, and Tutors of, or in any Colledge, Hall, or House of Learning, and by every publick Professor and Reader in either of the Universities, before the Vice-Chancellor of the respective Universities for the time being, or his Deputy; And the said Declaration or Acknowledgment, shall be Subscribed before the respective Archbishop, Bishop, or Ordinary of the Diocesse, by every other person hereby injoyned to Subscribe the same, upon pain that all and every of the persons aforesaid failing in such Subscription, shall lose and forfeit such respective Deanry, Canonry, Prebend, Mastership, Headship, Fellowship, Professors place, Readers place, Parsonage, Vicarage, Ecclesiastical Dignity, or Promotion, Curates place, Lecture, and School, and shall be utterly disabled, and (ipso facto) deprived of the same; And that every such respective Deanry, Canonry, Prebend, Mastership, Headship, Fellowship, Professors place, Readers place, Parsonage, Vicarage, Ecclesiasticall Dignity, or Promotion, Curates place, Lecture and School shall be void, as if such person so failing were naturally dead.

And if any School-master, or other person Instructing, or Teaching Youth in any private House, or Family, as a Tutor, or School-master, shall Instruct, or Teach any Youth as a Tutor, or School-master, before Licence obtained from his respective

respective Archbishop, Bishop, or Ordinary of the Diocesse, according to the Laws and Statutes of this Realm, (for which he shall pay twelve-pence onely) and before such subscription, and acknowledgment made as aforesaid; Then every such School-master, and other, Instructing and Teaching as aforesaid, shall for the first offence suffer three months Imprisonment without bail, or mainprise, and for every second, and other such offence, shall suffer three months Imprisonment without bail or mainprise, and also forfeit to his Majesty the sum of five pounds; And after such subscription made, every such Parson, Vicar, Curate, and Lecturer, shall procure a Certificate under the Hand and Seal of the respective Archbishop, Bishop, or Ordinary of the Diocesse, (who are hereby enjoyned and required upon demand, to make and deliver the same) and shall publickly and openly Read the same, together with the Declaration, or Acknowledgment aforesaid, upon some Lords day within three months then next following, in his Parish Church where he is to officiate, in the presence of the Congregation there assembled, in the time of Divine Service; upon pain that every person failing therein, shall lose such Parsonage, Vicarage, or Benefice, Curates place, or Lecturers place respectively, and shall be utterly disabled, and (ipso facto) deprived of the same; And that the said Parsonage, Vicarage, or Benefice, Curates

place,

place, or Lecturers place shall be void as if he was naturally dead.

Provided alwaies that from and after the Twenty fifth day of March, which shall be in the year of our Lord God, One thousand six hundred eighty two, there shall be omitted in the said Declaration, or Acknowledgment so to be Subscribed and Read, these words following, Scilicet.

AND I do declare that I do hold there lies no Obligation on me, or on any other person from the Oath, commonly called the *Solemne League and Covenant*, to endevour any change, or alteration of Government either in Church or State, and that the same was in it self an unlawful Oath, and imposed upon the Subjects of this Realm against the known Laws and Liberties of this Kingdome.

So as none of the persons aforesaid, shall from thenceforth be at all obliged to Subscribe or Read that part of the said Declaration or Acknowledgment.

Provided alwaies, And be it Enacted that from and after the Feast of St. Bartholomew, which shall be in the year of our Lord, One thousand six hundred sixty and two, no person, who now is Incumbent, and in possession of any Parsonage, Vicarage, or Benefice, and who is not already in Holy

Orders

Orders by Episcopal Ordination, or shall not before the said Feast-day of St. Bartholomew, be Ordained Priest, or Deacon, according to the form of Episcopal Ordination, shall have, hold, or enjoy the said Parsonage, Vicarage, Benefice with Cure, or other Ecclesiastical Promotion within this Kingdom of England, or the Dominion of Wales, or Town of Berwick upon Tweed; But shall be utterly disabled, and (ipso facto) deprived of the same; And all his Ecclesiastical Promotions shall be void, as if he was naturally dead.

And be it further Enacted by the Authority aforesaid, that no person whatsoever, shall thenceforth be capable to be admitted to any Parsonage, Vicarage, Benefice, or other Ecclesiastical Promotion, or Dignity whatsoever, nor shall presume to Consecrate and Administer the holy Sacrament of the Lords Supper, before such time as he shall be Ordained Priest, according to the form, and manner in, and by the said Book prescribed, unless he have formerly been made Priest by Episcopal Ordination, upon pain to forfeit for every offence, the sum of One hundred pounds; One moyety thereof to the Kings Majesty, the other moyety thereof to be equally divided between the Poor of the Parish where the offence shall be committed, and such person, or persons as shall sue for the same by Action of Debt, Bill, Plaint, or Information in any of his Majesties Courts of Record, wherein no Essoign, Protection, or

Wager of Law ſhall be allowed; And to be diſabled from taking, or being admitted into the Order of Prieſt, by the ſpace of one whole year then next following.

Provided that the penalties in this Act ſhall not extend to the Forreiners or Aliens of the Forrein Reformed Churches allowed, or to be allowed by the Kings Majeſty, his Heirs and Succeſſors in England.

Provided alwaies, That no title to confer, or preſent by lapſe, ſhall accrue by any avoidance or deprivation (ipſo facto) by vertue of this Statute, but after ſix months after notice of ſuch voidance, or deprivation given by the Ordinary to the Patron, or ſuch ſentence of deprivation openly and publickly Read in the Pariſh Church of the Benefice, Parſonage, or Vicarage, becoming void, or whereof the Incumbent ſhall be deprived by vertue of this Act.

And be it further Enacted by the Authority aforeſaid, that no Form, or Order of Common Prayers, Adminiſtration of Sacraments, Rites or Ceremonies, ſhall be openly uſed in any Church, Chappel, or other publick place of, or in any Colledge, or Hall in either of the Univerſities, the Colledges of Weſtminſter, Wincheſter, or Eaton, or any of them, other then what is preſcribed, and appointed to be uſed in and by the ſaid Book; And that the preſent Governour, or Head of every Colledge, and Hall in the ſaid Univerſities, and of the ſaid Colledges of Weſtminſter, Wincheſter, and

and Eaton, Within one month after the Feast of St. Bartholomew, Which shall be in the year of our Lord, One thousand six hundred sixty and two; And every Governour or Head of any of the said Colledges, or Halls hereafter to be elected, or appointed within one month next after his Election, or Collation, and Admission into the same Government, or Headship, shall openly and publickly in the Church, Chappel, or other publick place of the same Colledge, or Hall, and in the presence of the Fellows and Scholars of the same, or the greater part of them, then Resident, Subscribe unto the Nine and thirty Articles of Religion, mentioned in the Statute made in the thirteenth year of the Reign of the late Queen Elizabeth, And unto the said Book, and declare his unfeigned assent, and consent unto, and approbation of the said Articles, and of the same Book, and to the use of all the Prayers, Rites, and Ceremonies, Forms, and Orders in the said Book prescribed, and contained according to the form aforesaid; And that all such Governours, or Heads, of the said Colledges and Halls, or any of them as are, or shall be in Holy Orders, shall once (at least) in every quarter of the year (not having a lawfull Impediment) openly and publickly Read the morning Prayer, and Service in, and by the said Book appointed to be Read in the Church, Chappel, or other publick place of the same Colledge, or Hall, upon pain to lose, and

be ſuſpended of, and from all the Benefits, and Profits belonging to the ſame Government, or Headſhip, by the ſpace of Six months by the Viſitor, or Viſitors of the ſame Colledge, or Hall; And if any Governour, or Head of any Colledge or Hall, ſuſpended for not Subſcribing unto the ſaid Articles, and Book, or for not Reading of the Morning Prayer, and Service as aforeſaid, ſhall not at, or before the end of Six months next after ſuch ſuſpenſion, Subſcribe unto the ſaid Articles and Book, and declare his conſent thereunto as aforeſaid, or Read the Morning Prayer, and Service as aforeſaid, then ſuch Government, or Headſhip, ſhall be (ipſo facto) void.

Provided alwaies that it ſhall, and may be lawful to uſe the Morning and Evening Prayer, and all other Prayers, and Service preſcribed in and by the ſaid Book, in the Chappels, or other publick places of the reſpective Colledges, and Halls in both the Univerſities, in the Colledges of Weſtminſter, Wincheſter, and Eaton, and in the Convocations of the Clergies of either Province in Latine, Any thing in this Act contained to the contrary notwithſtanding;

And be it further Enacted by the Authority aforeſaid, that no perſon ſhall be, or be received as a Lecturer, or permitted, ſuffered, or allowed to Preach as a Lecturer, or to Preach, or Read any Sermon or Lecture in any Church, Chappel, or other

place

place of Publick Worſhip, within this Realm of England, or the Dominion of Wales, and Town of Berwick upon Tweed, unleſs he be firſt approved, and thereunto Licenſed by the Archbiſhop of the Province, or Biſhop of the Dioceſſe, or (in caſe the See be void) by the Guardian of the Spiritualties, under his Seal, and ſhall in the preſence of the ſame Archbiſhop, or Biſhop, or Guardian, Read the Nine and thirty Articles of Religion, mentioned in the Statute of the Thirteenth year of the late Queen Elizabeth, With declaration of his unfeigned aſſent to the ſame; And that every perſon, and perſons who now is, or hereafter ſhall be Licenſed, Aſſigned, Appointed, or Received as a Lecturer, to Preach upon any day of the Week in any Church, Chappel, or place of Publick Worſhip within this Realm of England, or places aforeſaid, the firſt time he Preacheth (before his Sermon) ſhall openly, publickly, and ſolemnly Read the Common Prayers, and Service in, and by the ſaid Book appointed to be read for that time of the day, and then, and there publickly and openly declare his aſſent unto, and approbation of the ſaid Book, and to the uſe of all the Prayers, Rites and Ceremonies, forms and orders therein contained, and preſcribed, according to the form before appointed in this Act; And alſo ſhall upon the firſt Lecture-day of every month afterwards, ſo long as he continues Lecturer, or Preacher there, at the place appointed

for his said Lecture or Sermon, before his said Lecture or Sermon, openly, publickly, and solemnly Read the Common Prayers and Service in, and by the said Book appointed to be read for that time of the day, at which the said Lecture or Sermon is to be preached, and after such Reading thereof, shall openly, and publickly, before the Congregation there assembled declare his unfeigned assent, and consent unto, and approbation of the said Book, and to the use of all the Prayers, Rites and Ceremonies, Forms and Orders therein contained and prescribed, according to the form aforesaid; And that all and every such person and persons who shall neglect, or refuse to do the same, shall from thenceforth be disabled to Preach the said, or any other Lecture or Sermon in the said, or any other Church, Chappel, or place of Publick Worship, untill such time as he, and they shall openly, publickly, and solemnly Read the Common Prayers, and Service appointed by the said Book, and Conform in all points to the things therein appointed and prescribed, according to the purport, true intent and meaning of this Act.

Provided alwaies, That if the said Sermon, or Lecture be to be Preached or Read in any Cathedral, or Collegiate Church or Chappel, it shall be sufficient for the said Lecturer openly at the time aforesaid, to declare his assent and consent to all things contained in the said Book, according to the form aforesaid. And

And be it further Enacted by the Authority aforesaid, That if any person who is by this Act disabled to Preach any Lecture, or Sermon, shall during the time that he shall continue and remain so disabled, Preach any Sermon, or Lecture; That then for every such offence the person, and persons so offending, shall suffer Three months Imprisonment in the Common-Goal Without bail or mainprise, And that any two Justices of the Peace of any County of this Kingdom and places aforesaid, and the Mayor or other chief Magistrate of any City, or Town Corporate, within the same upon Certificate from the Ordinary of the place made to him, or them of the offence committed, shall, and are hereby required to commit the person, or persons so offending to the Goal of the same County, City, or Town Corporate accordingly.

Provided alwaies, and be it further Enacted by the Authority aforesaid, That at all and every time, and times, when any Sermon, or Lecture is to be Preached, the Common Prayers, and Service, in, and by the said Book appointed to be Read for that time of the day, shall be openly, publickly, and solemnly Read by some Priest, or Deacon, in the Church, Chappel, or place of Publick Worship, where the said Sermon, or Lecture is to be Preached, before such Sermon, or Lecture be Preached; And that the Lecturer then to Preach shall be present at the Reading thereof.

Provided

Provided nevertheless, that this Act shall not extend to the University Churches, in the Universities of this Realm, or either of them, When or at such times as any Sermon or Lecture is Preached or Read in the said Churches, or any of them, for, or as the publick University Sermon, or Lecture; but that the same Sermons and Lectures may be Preached or Read in such sort and manner as the same have been heretofore Preached or Read this Act, or any thing herein contained to the contrary thereof in any wise notwithstanding.

And be it further Enacted by the Authority aforesaid, that the several good Laws, and Statutes of this Realm, which have been formerly made, and are now in force for the Uniformity of Prayer and Administration of the Sacraments, within this Realm of England, and places aforesaid, shall stand in full force and strength to all intents and purposes whatsoever; for the establishing and confirming of the said Book Intituled, The Book of Common Prayer and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Church of England, together with the Psalter, or Psalms of David, Pointed as they are to be sung or said in Churches, and the form or manner of Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons herein before mentioned to be joyned and annexed to this Act; and shall be applied, practised

practised, and put in ure for the punishing of all offences contrary to the said Laws, with relation to the Book aforesaid, and no other.

Provided allwaies, And be it further Enacted by the Authority aforesaid, That in all those Prayers, Letanies, and Collects, which do any Way relate to the King, Queen, or Royal Progeny, the Names be altered, and changed from time to time, and fitted to the present occasion, according to the direction of lawful Authority.

Provided also, And be it Enacted by the Authority aforesaid, that a true Printed Copy of the said Book, Entituled, The Book of Common Prayer and Administration of the Sacraments, and other Rites, and Ceremonies of the Church, according to the use of the Church of England, together with the Psalter, or Psalms of David, Pointed as they are to be sung or said in Churches, and the form and manner of Making, Ordayning, and Consecrating of Bishops, Priests, and Deacons, shall at the costs and charges of the parishioners of every Parish-Church and Chappelry, Cathedral Church, Colledge, and Hall, be attained and gotten before the Feast-day of St. Bartholomew, in the year of our Lord One thousand six hundred sixty and two, upon pain of forfeiture of three pounds by the month, for so long time as they shall then after be unprovided thereof, by every Parish, or Chappelry, Cathedral Church, Colledge, and Hall, making default therein.

Provided alwaies, And be it Enacted by the Authority aforesaid, That the Bishops of Hereford, St. Davies, Asaph, Bangor, and Landaff, and their Successors shall take such order among themselves, for the souls health of the Flocks committed to their Charge Within Wales, That the Book hereunto annexed be truly and exactly Translated into the Brittish, or Welsh Tongue, and that the same so Translated and being by them, or any three of them at the least viewed, perused, and allowed, be Imprinted to such number at least, so that one of the said Books so Translated and Imprinted, may be had for every Cathedral, Collegiate, and Parish Church, and Chappel of Ease, in the said respective Dioceses, and places in Wales, Where the Welsh is commonly spoken or used before the First day of May, One thousand six hundred sixty five; And that from and after the Imprinting and publishing of the said Book so Translated, the Whole Divine Service shall be used and said by the Ministers and Curates throughout all Wales Within the said Dioceses Where the Welsh Tongue is commonly used, in the Brittish, or Welsh Tongue, in such manner and form as is prescribed according to the Book hereunto annexed to be used in the English Tongue, differing nothing in any Order or Form from the said English Book, for Which Book, so Translated and Imprinted, the Churchwardens of every the said Parishes shall pay out of the Parish-money in their hands

for

for the use of the respective Churches, and be allowed the same on their Accompt; And that the said Bishops and their Successors, or any three of them at the least, shall set and appoint the price, for which the said Book shall be sold; And one other Book of Common Prayer in the English Tongue, shall be bought and had in every Church throughout Wales, in which the Book of Common Prayer in Welsh is to be had, by force of this Act, before the First day of May, One thousand six hundred sixty and four, and the same Book to remain in such convenient places, within the said Churches, that such as understand them may resort at all convenient times, to read and peruse the same, and also such as do not understand the said Language, may by conferring both Tongues together the sooner attain to the knowledge of the English Tongue, Any thing in this Act to the contrary notwithstanding, and untill Printed Copies of the said Book so to be Translated, may be had and provided; The Form of Common Prayer established by Parliament, before the making of this Act, shall be used as formerly in such parts of Wales, where the English Tongue is not commonly understood.

And to the end that the true and perfect Copies of this Act, and the said Book hereunto annexed may be safely kept, and perpetually preserved, and for the avoiding of all disputes for the time to come; Be it therefore Enacted by the Authority afore-

said

ſaid, That the reſpective Deans and Chapters of every Cathedral, or Collegiate Church, within England and Wales, ſhall at their proper coſts and charges, before the Twenty fifth day of December, One thouſand ſix hundred ſixty two, obtain under the Great Seal of England a true and perfect Printed Copy of this Act, and of the ſaid Book annexed hereunto, to be by the ſaid Deans and Chapters, and their Succeſſors kept and preſerved in ſafety for ever, and to be alſo produced, and ſhewed forth in any Court of Record, as often as they ſhall be thereunto lawfully required; And alſo there ſhall be delivered true and perfect Copies of this Act, and of the ſame Book into the reſpective Courts at Weſtminſter, and into the Tower of London, to be kept and preſerved for ever among the Records of the ſaid Courts, and the Records of the Tower, to be alſo produced, and ſhewed forth in any Court as need ſhall require; Which ſaid Books ſo to be exemplified under the Great Seal of England, ſhall be examined by ſuch perſons as the Kings Majeſty ſhall appoint under the Great Seal of England for that purpoſe, and ſhall be compared with the Original Book hereunto annexed, and ſhall have power to correct, and amend in Writing, any Error committed by the Printer in the Printing of the ſame Book, or of any thing therein contained, and ſhall certifie in Writing under their Hands and Seals, or the Hands and Seals of any three of them at the end of the ſame

Book,

Book, that they have examined and compared the same Book, and find it to be a true and perfect Copy; which said Books, and every one of them so exemplified under the Great Seal of England, as aforesaid, shall be deemed, taken, adjudged, and expounded to be good, and available in the Law to all intents & purposes whatsoever, and shall be accounted as good Records as this Book it self hereunto annexed; Any Law, or Custome to the contrary in any wise notwithstanding.

Provided also, That this Act or any thing therein contained, shall not be prejudicial or hurtful unto the Kings Professor of the Law within the University of Oxford, for, or concerning the Prebend of Shipton, within the Cathedral Church of Sarum, united and annexed unto the place of the same Kings Professor for the time being, by the late King James of blessed memory.

Provided alwaies, That whereas the Six and thirtieth Article of the Nine and thirty Articles agreed upon by the Archbishops, and Bishops of both Provinces, and the whole Clergy in the Convocation holden at London, in the year of our Lord One thousand five hundred sixty two, for the avoiding of diversities of Opinions, and for establishing of consent, touching true Religion, is in these words following, viz.

"That the Book of Consecration of "Archbishops and Bishops, and Ordain-"ing of Priests and Deacons, lately set forth

"in the time of King *Edward* the Sixth,
"and confirmed at the same time by Au-
"thority of Parliament, doth contain all
"things necessary to such Consecration
"and Ordaining, neither hath it any thing
"that of it self is superstitious, and un-
"godly; And therefore whosoever are
"Consecrated or Ordered according to
"the Rites of that Book, since the second
"year of the aforenamed King *Edward*
"unto this time, or hereafter shall be
"Consecrated or Ordered according to
"the same Rites; We decree all such to
"be rightly, orderly, and lawfully Con-
"secrated and Ordered;

Be it Enacted, And be it therefore Enacted by the Authority aforesaid, That all Subscriptions hereafter to be had or made unto the said Articles, by any Deacon, Priest, or Ecclesiastical person or other person whatsoever, who by this Act or any other Law now in force is required to Subscribe unto the said Articles, shall be construed and taken to extend, and shall be applied (for and touching the said Six and thirtieth Article) unto the Book containing the form and manner of Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons in this Act mentioned, in such sort and manner as the same did heretofore extend unto the

Book

Book set forth in the time of King Edward the Sixth, mentioned in the said Six and thirtieth Article; Any thing in the said Article, or in any Statute, Act, or Canon heretofore had or made, to the contrary thereof in any wise notwithstanding.

Provided also, That the Book of Common Prayer, and Administration of the Sacraments and other Rites and Ceremonies of this Church of England, together with the form and manner of Ordaining, and Consecrating Bishops, Priests, and Deacons heretofore in use, and respectively established by Act of Parliament in the First and Eighth years of Queen Elizabeth, shall be still used and observed in the Church of England, untill the Feast of St. Bartholomew, which shall be in the year of our Lord God, One thousand six hundred sixty and two.

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*LONDON*,
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